



Investigating the Historical Narratives of the Era of Prophet Muhammad (PBUH) in Six Books of Masnavi

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ABSTRACT

Familiarity with Rumi's source of studies, by means of which his roaring inside can be understood and can be known better and the extent to which he has used the narratives of the era of prophet (pbuh) to achieve his educational objectives, necessity of real understanding of his poems is knowledge of narrative principle. This research aims to study the historical narratives in the era of the prophet in this valuable work (masnavi). Anecdotes and traditions about the prophet and his status are often based on the Quran and hadith or adapted from sira and maghazi (war) books and some of these narratives cited in history and sira books are expressed here, regardless of the traditions.

Keywords Narrative; History; Prophet; Masnavi; Rumi.

INTRODUCTION

Mowlana Jalal al-Din Mohammad (Rumi) was famous poet and mystic in seventh century, one of the greatest figures of literature and mysticism. He was a poet with extensive information of all sciences of his time. His meaningful poetry is valuable treasure of mysticism and ethics and theology in the world of humanity. He is the creator of great works like Masnavi which begins with the "ney" (reed) secret and interpretation and prolongation of "ney nameh" flows to the end the Masnavi. Masnavi stories contain spiritual and educational points and Rumi, using historical figures, gave true colors to stories in order to induce his teachings better and more effective to the reader. Multiple references to Quran verses, hadith and traditions of the prophet, narratives as well as news of prophets is a problem which make reference and knowledge necessary for reader of the Masnavi, especially in cases due to necessity of rhythm and form, Rumi did not give complete hadith or verse. He had devoted some stories of Masnavi to the holy prophet and has referred to him with the names such as Mohammad, Ahmad, Mustafa, the messenger, the prophet ... And has dedicated 60 titles of 6 books of Masnavi to the prophet and has mentioned his name in 131 verses. But purpose of this research is studying parts of the life of the holy prophet, which Rumi has portrayed in his poetry.

HISTORICAL NARRATIVES OF ERA OF THE PROPHET IN 6 BOOKS OF MASNAVI

1. Incident Of Loss Of The Prophet (Pbuh) In Childhood

Rumi refers to the story of losing the Prophet in childhood under the title "the story of Halima asking help from idols ..." (2). This narrative was explained by Halima, in Hayatol Gholoub.

2. Description Of Prophet In The Gospel

Since the name of the Prophet was mentioned in the scriptures before Holy Quran (1), Rumi refers to this in a story titled "bowing Mustafa name that was mentioned in the Gospel," (2). In the Gospel of Johannes, Jesus informs coming of Comforter, which calls him the Spirit of truth, and asks his companions to testify him and do not make mistake. "(Bible / Gospel of Johannes / p. 1240) and in chapter 14 verses 11,16,26, chapter 15 verse 26 and Chapter 16 verse 7 and 13 is also noted.

3. Prophet And Gabriel

The Prophet, in the beginning of the prophet, hears the voice of Gabriel, but he did not see him and fears such that he reaches to the point of falling from Mangrove Mountain and Rumi describes this in a story entitled "falling Mustafa from Mount Hara ..." (2). This story is an expression of beauty of God and removal of the veil from the eyes of the Prophet (3).

4. MAGNANIMITY AND DELAY OF REVELATION

Rumi transforms the story of revelation to a nice and passionate story that portrays a fascinated seeker on the path towards God. Considering that Quran was revealed to the Prophet gradually, cutting or interrupting Revelation for 15 days is normal (2). There are several sayings about the cessation of revelation, and this much suffice to say that after the accident of the "Hara" divine revelation was cut. Khadijah (maybe someone else), said to Prophet: "I think that the anger of God is upon you and considered you as enemy"; in this time, divine revelation was revealed: Your God, have not given up you and not have enemy (6).

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5. Persecution Of Abu Jahl

Rumi expressed Persecution of dissidents and the infidels of Quraish in the Masnavi and portrayed these harassments in Abu-Jahl-ibn-Hosham behavior and known him as the embodiment of all the ignorance. The Prophet gave him the nickname Abu-Jahl and Rumi refers to this in first book titled "the miracle of the Prophet and speaking gravel in the hands of Abu-Jahl..." (2).

6. Abu-Lahab And His Wife

Lahab, son of Abdolmotaleb, known as Abul-ozza is one of the uncles of the Prophet, he and his wife were extremely hostile to the Prophet. Rumi explained about hatred and enmity of Abu- Lahab and his wife in the Masnavi and described the image of this couple and their atrocities in the end, using interpretation of the Quran, which considers firewood stack on the shoulders of wood-carrier "Hamalat-alhatab" and twisted string around the neck of his wife as "palm-fiber" (2).

Abu-Lahab and his wife were ridiculed Prophet and God, Almighty, send down the Sura "Tabbat" for them.

7. Otabeh And Zolkhemar

Otabeh-ibn-Rabieh-ibn-Abdul-Shams was one of noblemen of Mecca, heads of Quraish opponents of Islam. He was father of Hind, liver-eater, the wife of Abu-Sufyan. In the history of Islam, two persons are known as Zolkhemar: Sabi'- ibn-Harith-bin-Malik, commander of the Battle of Hunayn, and Aswad Ansi, from claimants of prophecy. Rumi refers them in a verse of Masnavi (2). Rumi knows Otabeh and Zolkhomar as the embodiment of disbelief and polytheism which is figured in Abu- Jahl.

8. Ridiculing The Prophet

Rumi in a story entitled "Staying floss the mouth of the man who ridiculed Mohammad name," reminds this narrative (2)

9. Hannaneh Column

Rumi explained story of Hannaneh column entitled as "grunt Hannaneh column," in (2). Vaghedi is also tells this story (16).

10. Tergiversating The Writer Of Revelation

Rumi remind this narrative as "apostates the writer of the revelation ..." (2). Tabari also reminds this story (3). Rumi says Abdullah prediction was a reflection of God's revelation to the Prophet, that Abdollah launched the imagination, but Abdullah become so selfish from this dream that becomes one of the claimants of prophecy and opponents of Prophet.

11. Ascension Of The Prophet

Repeated verses and Hadith have been proven that God, The Almighty, has ascended the Holy Prophet in one night from Mecca to the Aqsa mosque and from there to the heavens to top throne, showed to him wonders of creation of heaven, induced hidden secrets and infinite teachings of Education.

12. Rise Of Hatred Among The Ansar

Rumi refer to hostility between the two tribes, "Aus" and "Khazraj" in the story titled "the rise of opposition

and hostility from the Ansar by blessing of messenger"(3) and (2). Finally, the presence of the holy prophet eliminated the hostilities that have plagued the tribe and gradually all of them became Muslims. Rumi refers them as Grape Seed i.e. the soul of brotherhood and friendship had such influence on them that their individuality has transformed to the unity.

13. A Miracle From The Prophet

Rumi explained "coming of infidel woman with the infant close to Mustafa ..." as another miracle of prophet and states that all creation testify the truth and integrity of the Prophet even the 2-month old child who cannot speak (2). Professor Forouzanfar found no reference for this story, but it is believed that this narrative is compatible with verses of Rumi.

14. Battle Of Badr

Rumi in the third book of Masnavi entitled "The Devil telling Quraish that go the war of Ahmad..." refers to the incident in the Battle of Badr, and knows the human soul identical with the devil and soul is like enemy that destroys wisdom (2).

15. Peace Of Hodaybiyeh

Rumi Masnavi in the third book entitled "What is the return Prophet of Hodaybiyeh" refers to the narrative. (Ms.d 3 / 4507- 4505) Sirat Rasul Allah mentioned in the narrative.

Rumi says believers have the right to love him with joy contempt and failure to accept defeat, can also provide other victories (2)

16. Battle Of Khyber

Khyber is area which is located at 160 kilometers from the city of Medina on the way to Sirya. In the seventh year of Hijra, the Prophet, after his return from the Hodaybiyeh, has moved toward Kyaber in order to capture fortresses.

Rumi the Masnavi refer to the historical narrative of capture Khyber, and digging door of Khyber, such as the destruction of bad temper and Mola Ali Jihad with the soul knows the full sample (2)

17. Night Of Marriage

Rumi, referring to the night of marriage, justifies that delay in the prayer of the Prophet was because that he was near to the breath of God and did not turn from the submergence to outward worship and his followers are exception of this provision (2).

18. Conquest Of Mecca

Rumi in (battle of conquering Mecca and non Mecca was not for friendship of the world) acknowledges that the conquests of Mecca and the Prophet's wars were never been for property and have higher goals (2). This historical narrative is listed in the history of Yaghoobi(4).

19. Mosque Of Zarar

Rumi, in the second book of Masnavi, explained the story of the hypocrites and the mosque Zarar that God returns the plot of disbelievers to them, the Prophet hears the right call and does not answer their call and the mosque is set on fire by the (2). This event occurred in ninth A.H. year (3)

20. Bu Mosilem, The Liar

"Mosilemeh-bin-Habib-Makni known as "Abi Almanzar" nicknamed as liar was born in the year 10 A.H. and embraced Islam, but after returning to his hometown claimed he is prophet, and some people responded to the his call(10). The development of his character in the "Al-Yamama" was not a sign of his true character. Rumi in the Masnavi speaks of liar Mosilemeh in two part of Masnavi and considers Mosilemeh as liars who claim themselves as pious and poor who earn their only title of "liar (2). This story is mentioned in history (3)

21. Maghoughes

Rumi, in the Masnavi in the second book, referred to Maghoughes. Maghoughes is a historical figure, but the narrative that he mentioned about the prayer of the Prophet, a rocky land become a green field for him has not historical originality (2).

22. Ali (PBUH)

Rumi, in all books of Masnavi, refers to Ali by names, titles and nicknames like Ali, Mortaza, Abu-Turab and quotes narratives that have not historical source. We quote only the narratives that have historical origins (2) and (2).

Ali-ibn-Abi-Talib-bin-Abd-Manaf-ibn-Abdolmotalleb-bin Hashim, his mother Fatimah, daughter of Asad-bin-Hashim-bin-AbdManaf, He was the first man who converted to Islam and honored the title of "brother of Prophet" and married Fatemeh Kubra, daughter of Prophet (4). What comes in the Masnavi shows sincere liking of Rumi to him and considers him as the leading real seeker of the truth.

23. Abubakr

Abu-Bakr, the first caliphate of guided ones, the son of Abutahafeh, was born two years before the Am-ul-Fil (year of elephant) in Mecca and his name was Abdol-kaabeh. With allegiance of Abu-Bakr, some noblemen of Mecca accepted the Islam and he was named by the Prophet of Islam as Abdullah. Rumi in the Masnavi constantly refers to Abu-Bakr (2). Rumi praises Abu-Bakr's piety, humility and devotion, and in a sense he is the fellow of messenger in the cave. Also it is narrated that "when Abu-Bakr came to rule on the pulpit, he sat one step below the sitting of the prophet of God (4).

24. Omar-Ibn-Khattab

Omar-Ibn-Khattab-bin-Fazil known as Abu-Hafas was the second caliphate. Hafazeh, his daughter, was wife of the Prophet and his reign was ten years, he is also called Farooq. Rumi in the first, second, third, fourth and sixth books of Masnavi refer to him ((2) the traditions Rumi old quotes that are not historical source. Also Rumi has quoted from Omar which has no historical origin. When he came to reign over the pulpit, he sat down one step lower than Abu-Bakr and began his sermon. The point of Rumi is showing spiritual status and philosophy of Omar.

25. Osman

Osman-ibn-Affan, the third caliphate from caliphates is nicknamed Zonnourein. He is called Zonnourein be-

cause he married two daughters of Mohammad (PBUH). Rumi refers in the Masnavi books to Osman. In the fourth book, quotes from him as "the story of the beginning of the caliphate of Osman and sermons (2) and (4) Rumi, said that Omar, for the sanctity of Islam, sat lower than Abu-Bakr, Osman explained by saying that if he sat in the place of Abubakr or Omar the people thought that he had imagined himself in front of them, but if he sit in his place, no one imagined that he considered himself to be the prophet.

26. Zeid-ibn-Harithah

He was a slave, which was given by the nephew of Khadijah to her. Khadijah gave him to the Messenger of Allah and the Prophet made him free and his adopted son (3). Rumi, in the Masnavi first book, entitled "Prophet asked Zeid how you are and what you wanted? And he replied: I awake Muslim" (2). Zeid is a historical figure who accompanied the prophet, but the narrative Rumi quotes is one of important one from the four traditions that teachings of the Sufis and mystics are based on the.

27. Aisha

Aisha, the daughter of Abi-Bakr, known as Umm-Al-Momenin, Sadigheh and Humira, wife of the Prophet was born in Mecca in the fourth or fifth year of Prophet Mission. She was 18 when the prophet died. Rumi refers her in first, second and sixth books of Masnavi (2) and quotes tradition that "Jewish or Humira" This is about the traditions of the Prophet. In the sixth book of the Masnavi narrative entitled "coming Zarrir to the prophet home", a woman on the cover of a Blind Man, is not Aisha, but she is Fatemeh Zahra. But in Rumi quotes, this theme comes of Aisha.

28. Bilal

Abu-Abdullah-bin-Riah-Habashi is one of the pioneer believers of Islam. Abu-Bakr bought and freed him by the order of the Prophet. Bilal was the preacher and treasurer. He died in the age of 60 years (20 AH.) in Damascus because of plague disease. Rumi, in Masnavi, writes about greatness of Bilal, and in sixth book of the Masnavi in a story, the story of Bilal's acceptance of Islam and oppressions of Jews and telling Ahad ... Bilal pointed out to the corner of the life of Bilal (2). Bilal, in the Persian literature, has great place. Our poets have known him as symbol of loyalty and resistance (See: Sirat Rasul Allah / Volume / 1, p. 307 and p. 488) (2).

29. Hilal

Hilal is one of the Companions the Prophet and his servant or ally Moghriyeh bin Shibeh much faith and in traditions of the Prophet and he certainly has implications and in the Prophet narrative of paradise seen him, and after his death said that Hilal is one of the seven individual who alive. (See. Reference and stories / p. 204) Hilal Habashi was one of the poor. The story has mentioned about him in Masnavi which considers him as unknown saint that by the interpretation of Sufism, their real status is not hidden from other saints (2).

30. Hamza "Seyedalshohada"

Abu-ammareh-hamza-bin-abdalmotalleb-bin-hashim is the prophet's uncle. He was one of the elders and the warriors of quraish in ignorance and islam (3). The hamza bravery in the war of islam in history has reached to the history of popular literature and stories. His courage was incredible and he was a young man in armor to the battlefield. But in caducity with the open chest armor and was involved in the war (5). Rumi in the first, third, fifth and sixth books of masnavi refers to hamza and the title in the third book of the hamza - hamza extension in war armor - is allocated and acknowledges that hamza to death from the perspective of the mystic veil between the seeker and the sought keeps and takes it (2).

CONCLUSION

Rumi uses historical figures to enhance the belief of the audience to induce them that the narrative is not fanciful and contrived, but what he says is a report or story of a historic event and his purpose is expressing the mental concept or purpose which is shaped by resorting to a historical events. His main theme, characters and events are adapted from the history and he regulates them by the analysis and interpretation in his storytelling mind. Rumi considers mohammad as an absolute and perfect human and refers to important narratives in the era of the prophet. However, the gist of his word is and guidance.

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